

Zion's Herald.

W Baldwin 805 Broadway

VOLUME LXIX.

BOSTON, WEDNESDAY, JUNE 24, 1891.

NUMBER 25.

Zion's Herald.

PUBLISHED WEEKLY BY THE
Boston Wesleyan Association,
86 Bromfield Street, Boston.

LEAGUE EDITION.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All national preachers in the Methodist Episcopal
Church are authorized agents for their locality.
Price, including postage, \$2.50 per year.

Specimen Copies Free.

The Outlook.

Senator J. J. C. Abbott, who has been called to the helm of the Tory government of Canada, has had a difficult part to play in adjusting his relations with his associates to the new relations. He knew that he was not the best choice of the governor-general for the vacant premiership. The real head of the conservative party in Canada, now that Macdonald has passed away, is Sir John Thompson, and but for the fact that he is a Roman Catholic, he would undoubtedly be the prime minister, instead of holding the subordinate post of minister of justice and leader of his party in the House. Mr. Abbott must be sensible that his elevation is due, not to the fact that he is the one most eminently fitted for the post, but that he is the one most available. Again, his official connection with the Canadian Pacific Railroad was a hindrance to his acceptance of office. Public sentiment required that he should sever his relations with that corporation and sell his stock—which he promptly did. Then he found difficulty with his cabinet. He preferred to make no change—to continue the ministry, as well as the policy, of his predecessor; but the Secretary of State, Hon. J. A. Chapleau, coveted the railway secretaryship, and insisted upon the retirement of Sir Hector Langevin, the minister of public works. His demands will be acceded to after Parliament adjourns. The government is in running order again, but it can hardly be regarded as a very stable one.

The sixteenth of June, of the present year, will mark an important date in the judicial history of our country, it having been the day on which, in each federal district, the new Circuit Court of Appeals was formally organized. These tribunals were created by an act of the last Congress in order to relieve the overburdened Supreme Court and thus expedite justice. Each court will be composed of the present circuit judge, a new circuit judge to be appointed by the President, and a district judge, with clerk, crier, etc. The presidential appointments have not yet been made, and, therefore, the new courts, though inaugurated in the several districts with imposing ceremonies, the officiating judges wearing their black silk robes, are hardly ready to take up cases. They will meet in October for business. Says the *New York Tribune*: "The new law makes an important change in the character of the highest Federal tribunal. It practically takes away from the Supreme Court the consideration, except in certain specified cases, of questions which ordinarily arise in litigation. The new appellate court will give a final decision in the great majority of cases, and the Supreme Court, after disposing of the present large calendar, will have to consider chiefly questions of constitutional construction. The court will therefore stand separate and distinct from other judicial tribunals, and the Justices will retain their experience in the solving of ordinary legal problems only by their connection with the Circuit Courts of Appeal."

The utter disappearance of the \$100,000,000 Treasury surplus of two years ago, and the announcement of a deficit of \$757,108, may well make our officials at Washington thoughtful. Of course the government has about \$22,000,000 on deposit in national banks, and about the same amount in fractional coin in the Treasury vaults; the heavy disbursements for June have been made, and by the end of the current month, which ends the fiscal year, from six to eight millions should flow in from customs and other sources; still, the prospect is not pleasant. If, however, the officials are right in their calculations that the expenditures of next year will be reduced—a pension credit of \$5,000,000 to be turned in; no direct tax to be paid out (a saving of \$12,000,000 over the present year); a further saving of \$7,000,000 in the fund for the redemption of national bank notes; a saving of \$10,000,000 in the interest on the public debt (which was anticipated by Secretary Windom)—we may yet have a comfortable surplus, despite the heavy loss by the abolition of the sugar duties. It is to be hoped that Secretary Foster will not yield to pressure and use the liberty given him, after July, to continue the coinage of silver dollars.

Kansas has an eight-hour law. No municipal, county or State officer may permit a hired laborer to do more than eight hours' work, unless in a prescribed emergency, on pain of being fined from \$50 to \$100, and of being imprisoned for not less than six months for each offence. The law is causing opposition and in some cases rebellion in certain institutions for which appropriations have been made for a fixed number of attendants, who must of necessity be employed from two to four hours beyond the legal time. These attendants are willing to work as long as may be useful, but the law forbids their working.

So serious is the dilemma, that the insane asylum and various reformatory institutions will have to be closed unless the legislature is speedily convened and the law modified. President Martindale, of the Penitentiary board of directors, informs the attorney-general that he will not comply with the law. In their eagerness to do a good thing the Kansas legislators have enacted a blunder. The sooner they revise their action, the speedier will the mischief be corrected.

Briefer Comment.

THE "Industrial Christian Alliance" is the name of an organization just started in New York city for rescuing outcasts who earnestly desire to reform. The names of leading business men as well as clergymen are included in its list of 36 incorporators. They will establish a central depot, with several industries, but no dormitories. Sixty days will be allowed a man to get fairly on his feet, during which time steady work will be given him. If he cannot "brace up" in that time, the Alliance will give him a chance to go home. After the central depot is started, a similar one will be begun for women, and rescue missions will be established to care for the children. An industrial farm on Long Island is also contemplated. To inspire outcasts with a determination to take hold of life again and to attain independence, and to tide them over their first struggle, is the leading idea of this unsectarian but truly Christian charity.

ANOTHER helpful and hopeful organization, recently formed in New York city, is the "University Settlement Society," which likewise is strongly endorsed by well-known business and clerical names as well as by college men. Its purpose is "to bring men and women of education into closer relations with the laboring classes for their mutual benefit." The method to be pursued is that which has succeeded so well in the Toynbee and Oxford "settlements" in London, and those of Kingston Street and the Neighborhood Guild in New York—the establishment of residences by college graduates and undergraduates in tenement houses, with rooms where the people of the neighborhood can meet for social and educational purposes. The house of the Neighborhood Guild in New York (which will be conducted hereafter under the auspices of the new society) has long been regarded as their club by over 250 people living near it (147 Forsyth St.), and hundreds of others attend lectures there and use the gymnasium. Much of the materialism and fanaticism which exist in this quarter has been successfully combated, and a higher type of civilization is being taught. Says the *New York Times*: "As a field for social and economic study—as a social experiment station, so to speak—a centre of work for college men in the tenement districts bears the same relation to political economy and social science that the hospital bears to medicine, or field work to the study of engineering."

IN order to pacify Portugal and save to King Charles his crown, Lord Salisbury concedes to that power 50,000 square miles of lowlands north of the Zambezi, and agrees to pay 3 per cent. ad valorem on goods that cross Portuguese territory, the precious metals excepted. All Portuguese rivers in Africa are to be open to free navigation. Each power may construct telegraph and railway lines in the territories of the other, subject, of course, to local legislation. England retains Maricand, which is in the highlands, and is rich in gold and valuable for colonization. The new treaty appears to satisfy the Portuguese, and the anti-English ferment on the Iberian peninsula, which has proved at times very threatening during the last eighteen months, is now rapidly subsiding.

THE minimum age at which children should be legally employed in factory and similar work abroad has been for some time under discussion. The delegates from eight of the countries represented in the International Labor Conference held at Berlin last year voted for the age of 12. In England child labor at 10 years of age has been permitted, but one-half of each day, or every alternate whole day, until 14, must be spent in school. An attempt has been recently made to raise this age to 11, and an amendment to the Factory bill to this effect was carried through the House of Commons last week, the government sustaining a defeat. It is estimated that from 150,000 to 200,000 children will be emancipated from the spinning mules by this amendment, if enacted, and granted a year's longer lease of liberty and educational privilege—a most grateful piece of legislation.

Dr. Daniel Steele's Column.

God's Latest Self-Revelation.
A PROFESSION of godliness is no trifle. To be godly is to be like God in moral character. To profess godliness is to write the name of God on your forehead and to invite the world to study His moral attributes in you as an object-lesson in divinity. It is true that many of the worldly people among whom you dwell have the same book-revelation of God, but it is a sealed book through their own unwillingness to acquaint themselves with a Person whose holiness rebukes their sinfulness. Hence their Bibles are so dusty that, in the words of Whitefield, "you could write damnation on the cover." But God in His great mercy is unwilling to pronounce that deserved sentence till He has revealed Himself in another kind of Bible, a Bible in shoes, meeting you in the street, the shop, and the market, in the form of men

and women in whom the moral image of God shines out in "righteousness and true holiness." Good men are God's latest self-revelation. It is a kind of revelation difficult to neglect and impossible to dispute. Sainly character is unanswerable. My reader, are you a living demonstration of God and a refutation of skepticism?

A Circulating Lie.

In the dark era of slavery, when that iron system swayed the Senate of the United States, and only a few men, as Chase, and Hale, and Seward, and Sumner, refused to bend the knee to this despot, one of these heroes, in addressing the Senate, took from his pocket a federal coin, and reading the legend, "Liberty," held it up to the gaze of his audience, exclaiming, "This is a circulating lie, for with 'Liberty' stamped on its face, it circulates among 3,000,000 slaves!" It is possible for the Christian professor to be a circulating lie, with Christ's name inscribed on his front as a label, not to the galaxy of Christly qualities, but to the whole viper's brood of thinly-veiled depravities. Reader, are you walking the earth a circulating lie? That path does not "enter in through the gate into the city." "Without are who-soever maketh a lie."

One of the worst features of this lie is that the utterer is frequently himself deceived, and comes up to heaven's gate at last confident of admission. But he then discovers, to his eternal sorrow, that it is one thing to be familiar with saving truth, and quite another to be saved by it; that it is one thing to be intimate with Christ, as was Judas, and a different thing to imitate Christ's spirit and take on His character. Here is the special peril of preachers whose handling of gospel truth may become altogether professional. In their eagerness to find texts for others, they forget to apply the text to themselves. Thus they starve to death while carrying bread. So directly are the words of Jesus aimed at this class, that I always tremble when I read them. They are not only preachers of the Gospel, but they are orthodox, believing in the divinity of Christ, whom they call Lord. They are also eloquent and successful in casting out devils, i. e., promoting revivals, and doing many wonderful works (Greek, "miracles"). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have we cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

This perfunctory use of the Bible should be most carefully and prayerfully guarded against. The exhortation of Bengel should be always heeded:—

"Apply thyself wholly to the text;
Apply the subject wholly to thyself."

A pious Papist once visited Rome. Expecting to find the deepest piety and the highest purity, he found little of either, but striking proofs of the immorality of both priests and people. In his perplexity he inquired of a priest for an explanation of the paradox that the fountain of the world's religion should be itself so void of piety. The wagish priest replied: "We do indeed manufacture much religion here, but it is all for exportation, none for home consumption." Let every Protestant minister beware lest his study should in this respect become like Rome.

Misleading Mankind.

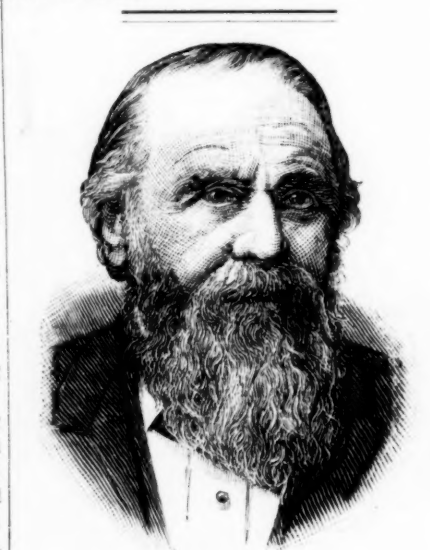
The evil of a false profession of Christ is not limited to the professor himself, but its disastrous effects are a bane to many others. They get a misconception of God from that blurred and marred representation on which they see His name written. We do not wonder that He calls Himself a jealous God when He sees the shocking moral caricature which some exhibit to the world as the likeness of Himself. When God sent His Son into the world "to impart Himself into human knowledge," as Dr. Bushnell says, what irreparable damage He would have inflicted on mankind if, instead of exhibiting the Father's love by a life of self-sacrifice, He had lived a life of supreme self-seeking, grasping at all the prizes of riches and honor, while displaying the great seal of miracles, the credentials of His divine commission. What a misleader He would have become, leading mankind astray from salvation instead of "bringing many sons unto glory." Do you recoil at the suggestion of a course of conduct which would have sunk beyond hope the already shipwrecked world? Reserve a part of your horror for the baleful influence of those professed "sons of God" who by their selfish pursuit of human applause, fame, wealth, and power, belie the character of God, their professed Father, and give a downward impulse to men, their professed brethren.

The World's Light-house Keepers.

There is a heroism which does not get trumpeted in this world. It is found among the vast number of believers scrupulously faithful to Christ whom they profess to love. They are in all the walks of life, but chiefly among those who patiently toil for their daily bread. Unalarmed by the glittering prizes of worldly ambition, they keep the even tenor of their way. Their highest aspiration is to witness a good confession of Christ by life as well as by lip. Where one Christian professor is found guilty of crime and is lodged in the cell of a prison, myriads are faithful to the grace of God given to them. No reporter is interviewing them to get material for a sensational article in the dailies. What a compliment it is to Christian fidelity that it is so common that reporters would not pick it up in the street, and the

newsboys would starve if it were the only news they had to sell!

One night the revolving light at the entrance of New York harbor became so impaired that the usual appearance of the revolution could not be kept up. The keeper applied his hand to the machinery and toilsomely kept up the revolution all night, because he knew that many ships were depending on that light for safety amid the raging tempest. Thus millions by their consistent, godly lives are sustaining Christianity, the pharos of the world, and are annually saving myriads who are sailing life's stormy sea. God's reporters are busy recording in the Book of Remembrance every act of self-denial for God and every instance of loyalty to His adorable Son. We can afford to wait till that record is published to the universe in the last day.



Ex-Governor John Evans.

JOHN EVANS was born of Quaker parents on a farm near Waynesville, Warren County, Ohio, in the year 1814. He studied medicine and graduated in 1838 in the medical department of the Cincinnati College. After practicing in the then wild and new settlements of Illinois the summer and autumn of that year, he returned to Ohio, married, and the next year settled in Attica, Indiana, where he at once obtained a large practice in his profession. He continued in the faith of his father until 1841, when under the preaching of Matthew Simpson, then president of the Indiana Asbury University, who was subsequently made a Bishop of the Methodist Episcopal Church, he was profoundly awakened and convinced of the correctness of the gospel Dr. Simpson taught. For over forty years he was the steadfast and confidential friend of this eloquent, influential and much-loved son of the church. They counseled together much, and many of their deliberations resulted in inaugurating grand movements in important enterprises. The Bishop, an educator himself, undoubtedly inspired the great activity in that line which has been so prominently developed in his labors for the Northwest at Evanston, and the University of Denver. Soon after President Simpson's visit to Attica, the quarterly meeting of the M. E. Church occurred, and the pastor, Rev. Daniel DeMonte, invited the young doctor to the love feast, where he joined, and at the revival which followed was converted, since which time he has been active and steadfast in his labors in maintenance of the cause of philanthropy, religion and morality, and especially in the cause of popular and Christian education. . . . In council with Bishop Simpson, he led the contest for lay representation in the General Conference in the Northwest, having called the lay convention which met in Chicago for the promotion of that cause. He has been elected a delegate to every General Conference since laymen were admitted. In 1862 through the active influence of Bishop Simpson, and his personal acquaintance with President Lincoln, Dr. Evans was appointed Governor of the Territory of Colorado. He immediately came to the small, rough, frontier town of Denver. The country was new, the population sparse, and the church weak, but the Governor, undismayed by these difficulties, immediately proceeded to organize troops for the war. He is one of the few war governors now living. Bishop Ames came to look over the field, and organized the Colorado Conference and held its first session at Denver city in 1863. The pastor in charge at Denver at the time of the Bishop's arrival, was Rev. Oliver A. Willard, a brother of Miss Frances E. Willard, of W. C. T. U. fame. The Bishop's cabinet, at the time of the organization of the Conference, consisted of himself and Bro. Willard, whom he appointed presiding elder of the Northern District; and he called in Governor Evans in place of Rev. Mr. Slaughter, whom he transferred to act as the other presiding elder; but he was delayed in crossing the plains, and the Bishop invited the Governor to act as his substitute. It was the idea of Bishop Ames that a fine Methodist church should be built at once in Denver, and he subscribed \$1,000 himself to start the enterprise, provided the church would undertake to complete it. Governor Evans supplemented this gift by a donation of \$2,000, and with this as an incentive, enough was subscribed by the citizens to warrant the building committee to begin operations. This was during the summer of 1864. When the church was completed, it was found that, after all the money possible had been raised, it would require \$2,500 more to dedicate it free of debt. Governor Evans was in Washington on official business at the time. Pastor Willard telegraphed him the facts, and he wired back the reply, "I will pay the \$2,500." . . . About 1863, if memory serves us correctly (this article is written a thousand miles from home, on the cars, without other data than a few hastily gathered notes), Governor Evans moved the people to establish the Colorado Seminary. A subscription was circulated for the purpose, and generally signed by the people of Denver. A charter was granted by the Legislature, which the Governor's signature converted into a law, March 5, 1864. By this charter it was authorized to hold all property necessary for its purposes, in the judgment of the trustees, free from taxation. This was not put into operation as a university, however, until a plan for a union college had fallen through by reason of a blunder of the Legislature. . . . In 1877-'78 Governor Evans built at his own expense the chapel on the corner of South Fourteenth Street and Thirteenth Avenue, which was known for ten years as "Evans Chapel." It was elegantly constructed of red sandstone, though not large. It was erected as a memorial to his daughter Josephine, the deceased wife of ex-Governor Elbert. The four lots and the building were deeded to the church as a free gift. . . . The chapel still stands in connection with Grace Church, the beautiful Gothic red stone church, which was built some three years since, and to the building fund of which Governor Evans

gave a \$20,000 subscription and other contributions. But not to these churches alone, nor to the University, have the benefactions of the subject of this sketch been limited. If the truth could be gotten at, no doubt it would appear that there have not been many needy Methodist churches or worthy enterprises of any description in Colorado into which his money has not found its way. . . .

In 1884, very largely through the influence of Governor Evans, Denver was selected by the General Conference as a city for an episcopal residence, so that the very large benefits which have come to us through the presence, influence and labors of Bishop Warren and his estimable wife may be traced primarily to him. . . .

Governor Evans was one of the prime movers in the organization and most active members of the first Board of Trade of Denver. Before it he inaugurated many enterprises which received its endorsement. Among these was the movement for a union college, mentioned elsewhere. He was also one of the organizers and most active members of the present Chamber of Commerce. He donated \$5,000 toward the erection of its present elegant hall and library building. He delivered an address on "Education" before the Annual Conference Educational Society in the University Chapel, at which both Bishops Simpson and Wiley were present and heartily approved, in which he advocated the propriety of an amendment to the State constitution allowing the legislature to exempt from taxation endowments to colleges doing the legitimate work of education. He delivered the same at a regular meeting of the Chamber of Commerce when Dr. D. H. Moore made an eloquent speech in favor of the measure, and it was unanimously endorsed by a large meeting of the Chamber. . . .

A biographical sketch, such as this purports to be, would be incomplete did it not look beneath the deeds performed and seek to analyze the soul which prompted them. It is not a difficult task in this case. Patriarchal in appearance, the Governor carries a patriarchal heart. It is as tender as that of a child. We have yet to find the man who is more responsive to every righteous, sincere appeal of necessity or distress. In addition to this he learned, evidently in his youth, that wisdom is found in God. Clean in his life, and devoted to his God and his church, his wisdom is sought after from many sources, and his plans are eagerly adopted. His large fortune, his great influence, his lavish benefactions, and the place of honor and affection which he holds in the minds and hearts of all who know him, are the fruits of the wisdom obtained in the closet. May his useful life be continued to us during many more years of peace and prosperity! May many more such servants of God be raised up to us who, living in God's wisdom, shall be enlarged in life and work according to God's plans!—*Rocky Mountain Christian Advocate.*

ECCELESIASTICAL POLITICS.

JOHN EVANS.

MR. EDITOR: I have read with interest the discussion of "Ecclesiastical Politics" in *ZION'S HERALD*, which you inaugurated in the form of a "symposium" from a Chicago press. You could not have performed a better service for the church than to call attention to this subject. The discussion so far has been carried on by the clergy. A layman's reflections may perhaps be of interest and aid the cause of reform.

The names of the writers of these letters are doubtless distinguished, and would have added to the force of their arguments had they been given. As it is, all we know of them is that they are ministers from widely-separated portions of the country, discussing in a general way an admitted evil, and proposing in a still more general way a remedy.

I have had opportunity to observe the working of our church government, having been a member of every General Conference since laymen were admitted as delegates, beginning in 1872, and have seen something of the "ecclesiastical politics" under discussion. It seems to me that our clerical friends generalize too much, both in describing the evil and in proposing its remedy. In fact, the exposition of the evil in your correspondence is so general that it identifies no one, and the guilty can heartily endorse the condemnation with emphasis. I shall endeavor to be more specific, with the hope of practical results.

First: "Ecclesiastical politics," I suppose, implies "ecclesiastical politicians." They constitute, as I understand it, a class, and are to be distinguished from the great body of our God-fearing and God-serving ministers who honor their church and their calling. The class in question is born of personal ambition, and as a rule seeks to accomplish its ends under cover of personal friendships. One of the pleasing features of our church association is the formation of the most intimate and confidential friendships. Davids and Jonathan are numerous. Your "ecclesiastical politician" takes high ground; he is not a candidate, but is, nevertheless, industrious in all the means generally used. His friend—doubtless with his full knowledge and consent—is urging his claims for promotion by letter and personal solicitation with every one who may have a voice in his election or influence in that connection. While at the Annual Conference he works for the election to General Conference of such delegates as will support his friend for episcopal or other honors by many of the arts known to secular politicians. Many good men fall into line, not suspecting its impropriety. Still, our "ecclesiastical politician" is not a candidate, and without hesitation asserts that he is doing nothing looking to his election. And at General Conference these Davids and Jonathan go systematically to work. They have been known to appeal to class interests through caucuses. The Jonathans manipulate one another and make combinations to elect their Davids to this office, and that and the other position in the church. Have we not seen this operation repeated time and again, and can any member of a General Conference fail to recognize individual members of the class? And after a whole session's efforts the defeated candidates assure their friends that they have not been working for an election; that they have never asked any one to vote for them. Thus they deceive themselves; but the whole thing is so transparent to deceive anybody else.

Second: The remedies proposed by your clerical correspondents are good, very good. "More religion," and "A closer walk with God," are not only good remedies for the "ecclesiastical politician," but good for us all. But I am afraid their remedies are too general in their application to cure the complaint. A remedy may be a "king cure all," and yet not cure a particular, local disease. "Good in all cases and at all times," was the label on the box of a good pill that went out of use because applied too generally. "Ecclesiastical politics" is not a constitutional evil in the church. It is an excrement or an ulcer on its pious objects and methods, and the church will be sound only when it is lopped off or healed. The best treatment for an excrement is the use of the knife; for an ulcer, the cautery. I suggest the following treatment:—

1. The Annual Conferences are generally composed of good, pious, unassuming ministers, who are not ambitious for higher offices, but for greater usefulness, and generally to prefer one another. They are generally well acquainted with each other's gifts and graces, and could apply the knife to the evil. If a brother is known to be a candidate, or improperly working for any candidate for a church office, to be elected by the General Conference, don't send him as a delegate, even if the most prominent member. A resolution by each of our Annual Conferences at which delegates are to be elected, adopted at its opening, stating that this would be its policy, binding on all its members, would almost certainly extinguish the race of "ecclesiastical politicians." And if such a resolution is offered in any Annual Conference, it is sure to pass; for who would dare vote against it? And it is hardly possible that there can be an Annual Conference of our church without a member who would gladly offer such a resolution. For the credit of the church I hope this will be the action of every one of our Annual Conferences before electing delegates to the next General Conference.

2. When the General Conference meets, let it, with or without a preamble setting forth its object and necessity, adopt a resolution asserting that it will not elect any one to a church office who either in person, or by the improper agency of his friends, seeks it. If at the General Conference such a resolution is offered, it will be adopted. It will not only prevent the growth of the evil, but will exterminate it, for no one, however ambitious, will use the certain means of his own defeat.

3. In your clerical discussions of the question it has been suggested that the introduction of the lay element may have increased the use of political methods. But this is without good reason, and I am confident is a mistake. Laymen are not eligible to the highest offices in the church, nor are they often dependent for favors on those who are elected; therefore the common inducements to use political methods are wanting. It has been difficult to get competent laymen to accept the few places in church business to which they are eligible. Since the admission of lay delegates the church has had the services of many of the most eminent politicians of the country, cabinet officers, senators, members of Congress, governors of States, judges, legislators, and members of the learned professions, and they have been exceptionally free from the introduction or use of political methods. I feel sure it were better to increase the number of their membership to an equality with the ministers, in order to help remove "ecclesiastical politics" from the church, as well as for all other reasons.

4. An additional potential remedy for the evil, as well as a means of making the best choice, would be a separate vote by the ministerial and lay membership of the General Conference to elect all of the General Conference officers; and to require a two-thirds vote of each order, to elect. It may be suggested that this would consume too much time. But what is the time of the General Conference for, if not to transact the most important business of the church with proper care and deliberation?

This, in conjunction with the other remedies proposed, would be the application of the actual cautery to the ulcer, and effect a sure and permanent cure of the evil of which you complain.

Will any delegate, unless he has a candidate whom he fears may not stand so rigid a test, vote against the proposed resolutions, the separate vote, and the two-thirds rule? If not, the simple proposition by any delegate in the Annual Conference, and on the General Conference floor, is all that is necessary to effect the great reform and the purification of the church from an admitted evil that robs it of its dignity and much of its usefulness.

I do not believe the suggestion, made as a reason for their comparative silence on the subject, is well founded—that the General Conference papers are not fearless and cordially in sympathy with this exposition of evil and in favor of its being removed. It is difficult to understand how devout members, loving the church, and in favor of its great usefulness and its highest honor, which is their own life and the soul of their interests and aspirations, can be otherwise than in favor of the purity of the church, its most exalted dignity, and its greatest usefulness.

Denver, Colo.

Perseverance.

The pine that stands upon the wooded mountain
Gains not its stature in a single day;
The noble river springs not from one fountain,
But gathers up its strength along its way.

The alce bears for years the autumn's dighes,
Before it shows its blossoms to the skies;
The coral reef that breaks the ocean's surges
Through centuries of growth alone can rise.

Thus, through her work, Dame Nature offers ever
For our acceptance one persistent thought,
'Tis but by patient, sturdy, brave endeavor
The greatest, best, and grandest things are wrought.

—Selected.

Zion's Herald

WEDNESDAY, JUNE 24, 1891.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

Contents.

The Outlook.

BRIEF COMMENT. DR. DANIEL STEEL'S COLUMN. Editor John Evans. — Ecclesiastical Politics. 183

Epworth League.

THE PRESIDENT'S NOTE-BOOK. Selected Articles. FOUNDERS OF METHODISM. FRESH FROM THE FIELD. Our Chief Aim. 184

Our Book Table.

Publishing Drunkenness. — An Important Convention. Magazines and Periodicals. EDITORIALS. Advertisements. 185

Editorial.

"Follow Me." — The Value of Time to Youth. — The Churches and Man-making. — Our Editors. — PERSONALS. BRIEF COMMENTS. In Memoriam. — Charles Woodbury. — Social Union. — Epworth Pilgrims. — Song of N. E. Deacons Home. 186

The Conferences.

MARRIAGES. Business Notices, etc. CHURCH REGISTER. Advertisements. 187

Epworth League.

WHITE AND RED. Selected Articles. QUESTIONS AND ANSWERS. LEAGUE PRAYER-MEETING TOPICS FOR JULY. JUNIOR LEAGUE. How to be a Christian. 188

Sunday School.

THE CONFERENCES. Advertisements. 189

Review of the Week.

Special Summer Announcement, etc., etc. — Baker Memorial Church, Dorchester. THE CONFERENCES. Advertisements. 190

"FOLLOW ME."

How simple, how direct, how personal, was our Lord's almost invariable reply to those who came to Him seeking the way of salvation! He prescribed no list of specific virtues; He imposed no catalogue of prohibitions; He announced no doctrine of perfection. To each inquirer came the same brief, practical answer — "Follow Me."

And is not this method of the Lord Christ the only true method in winning souls to-day? The personal life of each believer, the consistency of his character, the genuineness of his profession — are not these the things to which men give heed rather than to any words which he may speak, however eloquent, however convincing? Sincerely lives have always won more followers for Christ than the keenest logic of the most tender words of persuasion. The Christian in his humility may hesitate to say, "Follow Me," but, after all, is it not his example, his character, his fidelity, which tell upon the seeker after truth? Men do not readily yield themselves to argument, to advice, to solicitation; but when they see a beautiful, harmonious, Christ-like life, they are drawn to it by a kind of spiritual affinity. Such a life is a centre of attraction to all restless, wandering souls which long for the peace and rest of fixed faith and purpose. "If I could only have a sublime confidence like yours!" sighed an unbeliever at the bedside of an invalid Christian. Even in its apparent weakness that Christian's was the stronger life — the life that drew others, that exercised over others a more potent influence than any logic or persuasive eloquence could have done.

Fellow Christians, let us proclaim our faith by living it! Let our influence be such as to win others as Christ won them, by the absolute sincerity, earnestness and beauty of His character. No one of those to whom He extended that simple and gracious invitation, "Follow Me," doubted that it meant, "It was to share His life and spirit, through loyalty to His person. All that was necessary was to be near Him and to be like Him. Would that our characters, our influence, our lives, might be so genuine, so pure, so potent, that men might feel constrained to follow us, as they followed Him, won by the beauty of holiness, the enthusiasm of devotion!"

THE VALUE OF TIME TO YOUTH.

Time is never so precious as at the outset of life; and yet it is strange that then, of all times, it seems to be valued least. A young person sees the days and the weeks slipping away without the least concern, so long as they are full of sunshine and merriment; whereas a person in the afternoon of life is always painfully conscious of the lapse of time, and longs and strives to make the most of that portion which remains. Yet if we consider the potentialities of a day or an hour for the youth, as compared with the old or middle-aged person, how infinitely more valuable and significant are these portions of time! The life which is drawing towards its close, or even the life which has reached its mid-afternoon, has in all probability achieved in greater part the mission which was given it; whereas the young life is just beginning to fit itself for the work which God requires. In the latter case, with all life's possibilities still to be realized, how precious are the hours, the minutes, the very moments of time which are so rapidly passing away!

To teach youth the value of time is the greatest good which a wise person may do. Those careless, sunny hours that slip so easily away — if the boys and girls, the young men and the young women, only knew how the work or the waste in them is going to tell, by-and-by! Perhaps they will never realize the possibilities of an hour till they look back and see how they failed to grasp them; how the little task neglected here made the next larger task impossible, and the lesson shirked today made to-morrow's lesson inexplicable, and the deed of love omitted made the heart gradually incapable of loving as it ought. All these things — wisdom, efficiency, character — bound up in the possibilities of an hour! Yes, it is so, young friends. A wonderful thing is this plasticity of character during its formative period. Every

little touch tells. A brief course of habit fixes a trait in youth. One step, a few steps, may determine the whole direction of life. If we could only realize that it matters everything what we think, and say, and do before we are twenty-one years old! Then it is that the grooves of character are being fixed. Let these but be rightly established, and the chief danger is past. But until they are fixed, what tremendous importance attaches to every hour we live! Think how easily, how quickly, one might be turned into the wrong way. Oh, what a blessed thing it is when a young person gets hold of Christ in this trying time of life! Then the possibilities of each day and hour unfold themselves in ceaseless blossoming of right purpose into right deed, right thought into right word, right motive into right character. Come unto Him, O youth! Hear His blessed words: "They that seek Me early shall find Me."

THE ECONOMIC ORTHODOXY OF THE POPE.

The official translation of the Encyclical Letter of Pope Leo XIII. has been published in this country. The letter relates to "The Condition of Labor" and to the remedies for its disorders. Our first impressions of it have been expressed in the title of this editorial. On such subjects as poverty, usury, private property, state and municipal socialism, the length of the working day, strikes, boycotts, economic and social legislation, weekly rest from toil, holidays, and the functions of labor unions, the Pope strikes a note which the response of Christendom will be far more cordial and general than is usually made to papal utterances. The Italian dignitary discerns the Gospel of Jesus Christ in its application to the social problems of our time. His Catholicism is in the Encyclical, and his Romanism; but they are not as obtrusive nor as offensive as they have been in similar documents. Modern dreamers and revolutionists receive no encouragement. Their theories are considered and disposed of by weighty argument. The Pope emphasizes man's natural right to private property, his pre-existence to the State, and the priority and superiority of the family to the State.

His theology is good when considering the causes of the sad and strife-filled conditions. He says: —

"The consequences of sin are bitter and hard to bear, and they must be with man as long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let man try as he may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently — who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose, and constant enjoyment — they cheat the people and impose upon them, and their lying promises will only make the evil worse than before."

The Pope enumerates a long list of assumed conditions concerning which the State has the right to legislate, and has exercised that right in this country and especially in New England and Massachusetts. It may be taken for granted that he approves of the trend of legislation in this country in the interests of the wage-earning classes. He deprecates the bad leadership and the mistaken policies which have wrought so much mischief. In speaking of strikes, he says: "The laws should be beforehand and prevent these troubles from arising." We allow him to repeat the views which Zion's Herald expressed several weeks ago in its leading editorial entitled, "Less Work — More Leisure." The following paragraph relates to the length of the working day, and is sound sense: —

"Daily labor must be so regulated that it may not be protracted during longer hours than strength admits. How many and how long the intervals of rest should be, will depend upon the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who labor in mines and quarries, and in work within the bowels of the earth, should have shorter hours in proportion as their labor is more severe and more trying to health. Then again, the season of the year must be taken into account; for not unfrequently a kind of labor is easy at one time which at another is intolerable or very difficult. Finally, work which is suitable for a strong man cannot reasonably be required from a woman or a child."

The Pope in the last analysis offers not merely religion, the religion of Jesus Christ, as the solvent of economic and social problems, but the Church, the Roman Catholic Church. He urges the establishment of mutual benefit and insurance societies among Catholics as substitutes for the existing unions and fraternities which are divorced from the Church. At this point we dissent. Religion is one thing; ecclesiasticism another. Roman Catholic ecclesiasticism is to be feared rather than courted. He says that "Self-conservation is a law of nature which it is wrong to disobey," and this principle gives good ground for the advocacy and enactment of legislation restricting immigration. We agree with him that for the study and solution of such problems, "Every minister of holy religion must throw into the conflict all the energy of his mind and all the strength of his endurance."

THE CHURCHES AND MAN-MAKING.

A shrewd critic of the Christian activity of our day charges the church with "being so busy saving souls that she has no time to save men and women." In this apparently paradoxical saying he lays his finger on the weak spot in the efficiency of our churches. In the apparently paradoxical saying he lays his finger on the weak spot in the efficiency of our churches. In the apparently paradoxical saying he lays his finger on the weak spot in the efficiency of our churches.

view might revolutionize pulpit ministrations and congregational methods; but it would, in the long run, solve a problem which is forcing itself on the consideration of thoughtful Christians. Many of our best workers are compelled, in the presence of facts which refuse to be explained away, to ask: Are our churches making men and women, or only communicants? They see clearly that the unhealthy competition of denominational rivalry urges congregations to rush up a large communion roll, so as to cut an imposing figure in the eyes of the world. The bars guarding membership are lowered as far as possible, if not removed altogether, so that anybody may be admitted, and the restraints of discipline are so little exercised as to make them a name without a reality. Too often the standard of Christian teaching is suited to the luxurious and self-gratifying spirit of the age. Unpalatable truths are veiled or slightly emphasized, while coddling and comforting presentations of the Gospel are put before hearers far too valuable to be frightened away. The result of all this is, many turn away from our churches with a disgust they take little pains to conceal, and those who remain are in danger of becoming spiritual invalids instead of growing up into the stature of men and women in Christ Jesus.

"How are the churches to make men and women?" is a question of vital importance. The answer is, we think, twofold — first, by getting the material; and, second, by turning it into men and women.

Mrs. Glasen began her famous recipe about the way to cook a hare, by saying, "First catch your hare." Before the churches can make men, they have to catch them. Statistics, as well as experience, show that to be far from easy. There is an increasing disposition on the part of men to flight shy of connecting themselves with the church; and this disposition, in many cases, goes the length of not even attending church services. The whole blame of such a state of matters cannot be charged against the secularizing force of business and the charms of the Sunday newspaper — some of it must be laid at the door of the churches themselves. It is time for our pulpits and pews to realize their responsibility. People will not go to church if the church is not made attractive and helpful to them. The old moral and social obligation to spend part of the Sabbath in a place of worship has lost its hold over the present generation. Do ministers and congregations spend their strength in being fishers of men? We hear a good deal about the faults of the pulpit. It is said to be too formal, dry, and to be out of touch with burdened lives and breaking hearts. Head-knowledge is abundant in sermons; but heart-knowledge, which heals and strengthens, is conspicuously by its absence. Theological problems are discussed when hungry souls long for the bread of life. These are the alleged defects of the pulpit to-day. Who will be bold enough to say they are idle railings? And as for the pew, its occupants are characterized as coldly selfish, fond of class distinctions, and lacking in earnest endeavor to reach those outside. They go to church on Sunday untroubled by the thought of the thousands who go elsewhere, and spend the week without lifting a finger or speaking a word to influence companions who live in open neglect of the services of the sanctuary.

Let ministers preach the Gospel in its purity and simplicity, let congregations learn and practice more of the brotherhood taught by Jesus Christ, and men will be irresistibly drawn to church; neither can the church where He is honored in pulpit and pew be long concealed from the crowd. People still flock to hear the Gospel. The materialism of mammon and the siren voices of pleasure cannot exert on creature made in the image of God the influence of the Cross. The Saviour lifted up is truly as ever the magnet of humanity.

When men are caught and brought to church, how are they to be made, or rather re-made? By the help of the Holy Ghost. The golden saying of Robert Barclay should never be forgotten: "No power can regenerate but that which created." "Not by might nor by power, but by My Spirit," saith the Lord, "is as true to-day as in the old time. Every sermon and every service must be vitalized by the Holy Ghost before they can make men."

Ethical preaching is useful in maturing manhood in the believer, but it is powerless to create manhood in the unregenerate. Only a telling word spend time and energy in telling a corpse what it should do. The truth that sin has unmade them has to be brought home in all its terrible vividness to the consciences of men. Then the need of being re-made will be felt by them; and the faithful preacher will have the opportunity of showing how Christ is able and willing, by the effectual operation of His Spirit, to re-create or renew them. Once a man yields himself to Christ and allows the Holy Ghost to fashion his life, he enters on the growth of Christian character. That growth may be slow, but it is steady. It advances from stage to stage until character is perfected and manhood is glorified by the beatific vision.

The growth of Christian character is determined by communion and imitation. Communion with Christ is to the soul what bread is to the body. Imitation of the example of Christ lifts life to higher levels, and surrounds character with an atmosphere in which it can easily blossom into the white flower of holiness. Preachers who care more about man-making than communicant-making should remember to emphasize in their preaching such essential truths as regeneration, communion, and imitation.

"Our Editors."

In this issue we are obliged to break the sequence of the series under the above title. It will not occur again, probably, during the publication of the entire list, thirteen in all. In place of the expected contribution this week appears the discussion of "Ecclesiastical Politics," by ex-Governor Evans, of Denver. He is an eminent, thoroughly informed, and most creditable witness. Having been a member of each General Conference since laymen were admitted to that body, and an active and most influential member of the denomination during more than a half-century, he writes as an interested, anxious, but impartial critic. The continued confidence of Colorado Methodism in him is attested by the fact that he has just been elected a delegate to the General Conference of 1892.

It is gratifying to note the change which has taken place in the thought of the church since Zion's Herald launched the series of contributions bearing the caption, "Ecclesiastical Politics." The heaven has done its work. The articles, with the editorial comment, were published later in book form, and have been read throughout the church. The conscience of the denomination has been aroused to extinguish such political practices. "Ecclesiastical politics" have indeed been made odious. An entire issue of our paper could be filled with laudatory comments upon the work of reform in this matter which Zion's Herald inaugurated.

PERSONALS.

— Bishop Hurst delivered the Baccalaureate sermon at Wellesley College on "The Greatest of the Last Service."

— The Philadelphia Methodist states that Rev. Dr. J. A. M. Chapman has already gone to his farm at Greenland, N. H., for the summer.

— Rev. C. E. Libby, D. D., and wife, of Rust University, made a pleasant call at our office last week. They will spend the summer at Ashbury Grove.

— General Armstrong, founder of the famous Hampton School for Indians and Negroes, has returned to his home in California after a visit to the Sandwich Islands, his birthplace.

— Bishop Malian dropped into Boston for a couple of days last week, and with Rev. Dr. J. W. Hamilton and E. M. Taylor made the pleasant call upon the publisher at his home.

— In the Sunday School Journal for July, Rev. J. Wear Dearborn, of Hosiandale, has a very interesting and suggestive article on "The Lessons in Art" in St. John's Gospel. — Mrs. Solon I. Bailey and son have arrived in New England from Peru, while her husband and her brother, Marshall, will proceed to the Continent and spend two months, returning to the United States in September.

— President Boyard, of Los Angeles, is slowly improving in health. It will be remembered that he was taken ill on his way to attend the sessions of the Missionary Committee that were held in Boston last autumn.

— Brown University has conferred the degree of Doctor of Philosophy upon John M. Gould, esq., of the Boston Bar. Mr. Gould is the well-known author of several valuable law books, and the son of Rev. J. B. Gould, of the New England Conference.

— Lachish, the famous walled city to which Sennacherib laid siege before reaching Jerusalem, and which has become painfully notable as the city in which the great monarch ordered many of the people felled alive, is now being excavated by Mr. Petrie.

— The recent death of Mrs. Mary W., widow of John B. Gough, compels the sale of his beautiful home, "Hillside," four miles from Worcester. By the terms of his will his estate is to be divided among five heirs. His library, a very fine one, will also be sold.

— Zion's Herald's publisher, Mr. A. S. Weed, is very comfortable, and his injuries are healing as rapidly as could be expected. He hopes to return to the office at an early date. Meantime he supervises the business of his department of the paper at his home in Newton.

— A successor to Rev. Dr. Bridgman has been promptly found by the Madison Avenue Baptist Church, New York. The new pastor will be Rev. Dr. Henry M. Sanders, well known in New York, who is now temporarily filling the pulpit of a leading Baptist church in Brooklyn.

— Rev. John R. Shannon, Ph. D., of High Street, Springfield, Ohio, is transferred to the Colorado Conference, and stationed at Grace Church, Denver; and Rev. A. C. Lucas, senior editor of the Rocky Mountain Christian Advocate, and late pastor of Grace Church, Denver, is transferred to the Cincinnati Conference.

— It has been stated in some of our Methodist exchanges that Rev. Dr. J. M. Trimble is the last surviving member of the General Conference of 1844. This statement is incorrect. Rev. J. M. Jamieson, of Los Angeles, was a member of the same General Conference. He is eighty-seven years of age, is in good health, and preaches occasionally.

— Rev. R. T. Wolcott, of Bristol, N. H., sends the following painful intelligence: —

"Dr. J. M. Bishop, for forty years a practicing physician, died on the night of Monday, en route to Atlantic City to attend the International Convention of physicians. Dr. Bishop was for over forty years an active member of this church, and for thirty years a class-leader. It is a great loss to the church and community, and we should all grieve the sympathy of a large circle of friends."

— Mrs. Harriet Beecher Stowe was eighty years old on June 14. Her bodily health is good, but her mind is clouded and her memory of current affairs entirely gone. Accompanied by her nurse, she called on her sister, Mrs. Hooker, who lives near her in Hartford, twice on her birthday, when hymns were sung and a passage of Scripture read. She remembers the old hymns, and detects the least mistake either in the words or the music. Henry Ward Beecher was born on June 24, 1813, two years after his famous sister.

— The young gentlemen who represented the Methodist School at the recent graduation exercises of the Boston University Commencement bears an honored Methodist name — Osman C. Baker Nasson. Our good and now sainted Bishop has a worthy name sake. Dr. Nasson is an honored and highly useful member and trustee of our church at Reading, Mass. He is the son of the late Rev. Charles Nasson, for many years a faithful minister in the New England Southern Conference.

— On October 16, 1859, three Methodist ministers landed in San Francisco. They were Rev. Alfred Bannister, Rev. Dr. M. C. Briggs and Rev. S. D. Simonds. Of these pioneer clergymen, Dr. Briggs and Mr. Simonds are still living. Recently a reception was given in honor of the latter in San Francisco, and he received a testimonial in the shape of a well filled purse. At this reception, Mr. Truebody, the oldest Methodist on the Pacific coast, recited the story of his life and of the growth of the church in California. Mr. Truebody, the oldest Methodist on the Pacific coast, recited the story of his life and of the growth of the church in California. Mr. Truebody, the oldest Methodist on the Pacific coast, recited the story of his life and of the growth of the church in California.

edit the paper, and selected S. D. Simonds. He made the paper a strong Free Soil journal, and put in his spare time fighting the liquor traffic. The editor's office was then a dangerous one, but Mr. Simonds was known to be a fearless man, and most dangerous if wrongly assailed, and the *Alta*, although threatened, was never actually visited by "bravos." "My first district, the Shasta," said Mr. Simonds, in telling of his early experiences, "was 200 miles wide and 300 miles long, and I had to ride 5,000 miles in each yearly round on muleback, and camp alone among the wild animals of those grand forests."

— Bro. Richard S. Clark, corresponding secretary of New Bedford District League, died in Fall River, June 20, of apoplexy. He was manager of Narragansett Hotel, and was brother of Mr. R. S. Donnell, of Plymouth, Mass. He leaves a wife. A short service was held on Sunday, and the funeral was at Plymouth, on Monday. His aged father and mother live with Bro. Douglas. His father is a supernumerary member of New York East Conference.

— Rev. A. J. Coutas, of New London, Conn., was the fraternal delegate for our church at the recent session of the General Association of Congregational Churches, and made an excellent address, which is reported in the *Morning Telegraph* of the 17th inst. In the following paragraph Bro. Coutas shows that he is fully in touch with the spirit of the hour: —

"In the very agitation of the churches of the day, and in the very midst of their beliefs, there are hopeful signs of unity. The outcome of this modern criticism, the examination and restatement of old beliefs, will produce a greater unity of faith. What the world needs is not a Methodist creed or a Presbyterian creed, but a world-wide creed, broad enough at its base to hold in security all people of whatever race or country."

BRIEFLETS.

The *Troy Daily Times* characterizes Zion's Herald as "that level-headed religious paper."

Remember that the special offer of Zion's Herald for the balance of the year for \$1 will close with the month of June!

Seldom has the "crowd" been ready to welcome its emancipator, helper and saviour, "Heretic," "betrayer," "deceiver," are the phrases which have been most freely visited by the people upon those who have come only to enlighten, educate and bless.

"Dr. Daniel Steele's Column" — these words, we are happy to state, will become graciously familiar to our readers. Every other week this distinguished Christian scholar will fill his column. He is invited to write as he will be led, for the edification of the church.

Some visiting ministers have already left their names at this office, and indicated their willingness to supply vacant pulpits as may be desired during the summer months. We shall be happy, as far as we can, to act as intermediary between the churches and possible supplies as far as practicable.

The Boston Missionary and Church Extension Society is making steady and solid progress. The reports at the last monthly meeting of the executive committee showed that while the superintendent and the other officers were disposed to act with caution, they are studying the field and laying plans for enlarging their work in the near future. Several points are in contemplation for the planting of new stations as soon as the conditions will warrant such action. The subscriptions of the churches and of individual supporters so far are very encouraging, and if continued by others, will make this first year a financial success beyond peradventure.

We are very glad to note that our alert contemporary, the *Congregationalist*, is awake to the evil of the use of the bicycle on Sunday, to which we called attention in our last issue. It says: —

"Bicycling is one of the most enjoyable and healthful of recreations. But if the example of the New Haven Bicycle Club at its recent tournament is followed, all I use who respect the Christian life and customs of our country will keep aloof from such clubs. The invitation so far as we are concerned, is to turn a prayer wheel, or to undergo a ceremony like baptism, than to act up to the Golden Rule, or to conduct his life in such a way as to bring no evil upon himself and no disadvantage upon others. Ceremonial religion is a species of morality made easy; but so far as it relates to the affairs of this world, it leaves the characters of its observers unaffected either for good or for evil."

Many people professing religion manifest the limitations of the real Christian intent by reluctance to witness with their tongue or by a fault or wrong at the hand of another. "Seventy times seven" was the measure of the spirit of forgiveness which Jesus commanded. Abraham Lincoln, in this respect, was signally Christian. He once said to Mr. Fox, assistant secretary of the Navy: "You have more of that feeling of personal resentment than I. Perhaps I have too little of it; but I never thought it paid. A man has no time to spend half his life in quarrels. If any man comes to attack me, I never remember the past against him."

It is an ungracious task, usually received with incredulity, to reveal the real condition of the great masses of the Negro population at the South. But the truth comes out in flashes occasionally. Here is a paragraph from the New York *Tribune* that is worth noting in this connection: —

"The South is entitled to respect for what it has done for its negro population in the way of education. But there seems to be plenty of room for fresh endeavor. In the pecking city of Atlanta, last week, twenty negro witnesses appeared in a divorce case in the superior court. Hardly one of them knew his own name, and all would tell time by a clock. It is in order to remind our colored friends that the responsibility for such ignorance can't all be thrown on other people."

The New Review (English) has three notable articles on "The Science of Preaching." The Bishop of Ripon says: "First of all, the sermon must be the result of hard work — of far more work and study than will show on the surface. Then the prime duty of every public speaker is to be plain — to be thoroughly understood. The sermon must not only thrill with heaven, it must thrill with earth. It must, like its Divine Master, reach humanity by becoming human; and the preacher's humanity must be that of his own times, and spoken in the language of his own day." — Archdeacon Farrar, taking the example of the prophets and apostles and of Christ, says we should have "the greatest variety of topic and abundance of illustration;" but "what is needed in the pulpit most of all is simplicity and sincerity." Both the Archdeacon and Mr. Hugh Price Hughes, who completes the trio, defend the present-day sermon from a disparagement which is becoming daily less deserved. "It is one of the most curious phenomena of history," Mr. Hughes remarks, "that what I may call the intensely secular character of Christ's teaching should have been so long overlooked."

On our second page the studies upon the "Founders of Methodism" are begun. There will be six in all, as follows: "Charles Wesley — the Poet of Methodism;" "Ludy Huntington — the Founder of the St. John of the Desert;" "Fletcher — the St. John of the Desert;" "Mary Fletcher — the Prophetess of Methodism;" "Bartholomew Heck — the Founder of American Methodism;" "Ashbury — the Organizer of American Methodism."

These studies will be especially interesting and profitable to all of our readers, but particularly so to the membership of the Epworth Leagues. It would be an excellent and practical idea to have these contributions read aloud by assignment at public meetings of the Leagues, and made the subject of discussion.

The *Advocate*, of Chicago, does excellent and persistent work in the cause of temperance. The following paragraph in its last issue shows that prohibition can and will persist when it is faithfully worked: —

"Liquor dealers and anti-prohibitionists who are constantly harping on the blighting effects of prohibition upon the prosperity of a city will not be able to draw much comfort from the experience of Des Moines, Ia. Des Moines is a city of sixty thousand people and has not an open saloon within its limits nor within the county in which it is situated, and yet it is just now enjoying an era of the most remarkable prosperity. Such a thing as a house or store room to rent can scarcely be found at any price, while more than a thousand new residences and more than a million dollars worth of new business blocks, some of them the finest in the West, are in process of erection. Bank clearances run from twenty-five to fifty per cent. higher than a year ago; its manufactured products for 1890 exceeded those of 1889 by more than \$5,000,000. Every kind of business is extremely prosperous, and the actual statistics of the transfer companies show that the population is increasing, by new arrivals alone, at the rate of a thousand per month. A good many other cities would like to be killed in the same way that prohibition has killed Des Moines."

The New York Church Extension and Missionary Society, which is operating in New York on the same plan substantially as for the same time the Missionary and Church Extension Society in Boston, reports the expenditure of over \$35,000 during the past year. The Society has twenty-five missions under its patronage, with an aggregate of members and probationers exceeding 4,000, and a Sunday school membership above 7,000. Some of the leading business men of New York Methodism are giving money liberally for this work, and what is often more important and more difficult to secure, are giving largely of time and labor in its interest. Recently the Society has received a gift of \$50,000, the income to be used in the work. One of our leading ministers said recently that this Society has been the salvation of Methodism in New York. The need and the opportunity for the work of the Missionary Society in Boston is as great proportionately as in New York, and the labor put forth promises as good results. Many of the active and successful business men are taking hold of the work, and the younger and rising men are uniting with them.

The pulpit should more clearly mark the distinction between essentials and non-essentials in religion. Too much and unlighted stress is placed upon what is symbolic and ceremonial. The majority of the professedly religious are led to believe that something is to be done for and in them by the sacraments of Christianity, but which can only be wrought "by faith working by love" in the development of right living. Our membership needs to be taught that right conduct, holy purposes and character are the distinctive pattern are the only evidences of a Christian life and fruitage. The *Westminster Review* for June has an editorial upon "Practical Morality," in which it is charged that the Christian system fails in producing integrity of life. It is stated that the "chief failing" is to be found in its utter impotence to produce any practical effect upon the conduct of the great majority of its professed adherents."

And again: —

"The devotee can be more readily induced to observe a fast, to repeat a form of words, to turn a prayer wheel, or to undergo a ceremony like baptism, than to act up to the Golden Rule, or to conduct his life in such a way as to bring no evil upon himself and no disadvantage upon others. Ceremonial religion is a species of morality made easy; but so far as it relates to the affairs of this world, it leaves the characters of its observers unaffected either for good or for evil."

IN MEMORIAM.

Charles Woodbury

Charles Woodbury died at the residence of his son-in-law, Mr. A. R. Whittier, at Hyde Park, June 23, aged 82 years and 5 months. His illness had confined him to the house but a few weeks. He was born in Salem, N. H., Jan. 3, 1809. He was associated with L. Miles Standish under the firm of Standish & Woodbury, masons and builders, in Boston for more than fifty years. The Music Hall, Mutual Life Insurance Building of New York, and Clarendon St. Church were among the numerous buildings erected by them. The firm had a high character for integrity and business capacity.

Mr. Woodbury and wife were converts, and became members of the Methodist Church in Boston — a new church then worshipping in Blossom Street school house, which soon found a more commodious place by erecting North Russell Street Church. Mr. Woodbury was early and till his death a prominent member of Russell Street Church, and Grace Church, Temple Street. Many have been his contributions to aid churches and benevolent societies, which were bestowed with a generous and liberal hand.

He became a member of the Wesleyan Association in 1851. Their present building on Bromfield St. was constructed under his supervision. He was deeply beloved by the members of the Association, and was always most faithful to its interests. At a meeting of the Association called on Monday, President Dunn officiated, and Mr. Woodbury spoke most appreciatively of his life, so modest, loyal and helpful to the church and all good interests, and read the following resolutions which he had prepared and which were unanimously passed: —

"WHEREAS, in the order of Divine Providence, our brother, Charles Woodbury, has been removed from our midst by the hand of death, and thereby this Association has lost one of its oldest and most devoted members, therefore,

Resolved, 1. That we express our heartfelt and most solemn regret at the loss of one who for forty-one years has been one of the most interested and efficient members of this Association, who by his character and devotion to its interests, has done his full share in securing the success which has attended its labors.

2. That we treasure the memory of his blameless Christian life; a man of true and honest purpose, of pure mind, faithful in matters of trust, an earnest worker in the church, an ardent lover of Methodism, one whose presence in memory we shall ever be proud to recall as an able and zealous member of this Association, an example to its associates of pure friendship, noble generosity, and true magnanimity.

3. That we tender to the family of the deceased the expression of our sincere sympathy on the occasion of their great loss.

4. That these resolutions be entered upon the records of this Association, and a copy of the same be sent to the bereaved family."

Bros. Durrell, Claffin, Perry, Nickerson, Rand, Cary and Parkhurst spoke their grateful tribute for such a modest, unassuming, genial, and beneficent life. Arrangements were made to attend the funeral, which was held at Temple St. Church at 2 o'clock on Tuesday, and the burial at Mt. Auburn. No remarks were made at the funeral, but the Ritual of the Methodist Episcopal Church was used. A memorial sermon will be preached at a later date. The following ministers were invited by the pastor, Rev. W. I. Haven, to assist at the funeral services: Rev. Drs. Mark Trafton, William McDonald, J. W. Hamilton, George A. Crawford, G. S. Chabourne, and Charles Parkhurst.

Social Union.

The Boston Social Union held its final meeting for the season at Berkeley Hall, on Monday, the 15th inst., and the tropical weather caused a somewhat diminished attendance. The expediency of dispensing with the June meeting becomes more and more apparent.

After singing by the audience and a generous supply of strawberries and various congenial refreshments, Rev. A. A. Miner, D. D., the guest of the evening, was introduced. Dr. Miner spoke and pleasantly related to Methodism by family connection, and his sincere regard for the denomination. Without selecting any special topic, he naturally and gracefully touched upon the presentment of the relation of the two political parties towards "Rum and Romanism," and concluded that political salvation alone is hardly dominated by these foes to civil and domestic happiness.

He was followed by Rev.

